the Chaplain

Toward Greater Preaching Power!

A REFRESHER COURSE FOR CHAPLAINS

October 1954

A Journal for Protestant Chaplains

Published bimonthly by The General Commission on Chaplains, an agency of 42 denominations and religious organizations. The total membership of the affiliated denominations exceeds 30 millions.

Member of The Associated Church Press.

Vol. 11 October 1954 No. 5

Articles

SERMON SERIES ARE EFFECTIVE ..... *Harmon D. Moore* 1
PREPARING TO PREACH ..... *Edgar DeWitt Jones* 7
DELIVERY AND OBJECTIVE ..... *Walter Russell Bowie* 13
SOME OPEN SECRETS ..... *James T. Cleland* 16
PLANNING A YEAR AHEAD ..... *George M. Gibson* 19
WITH MARINES IN KOREA 24
PREACHING TO SERVICEMEN ..... *William E. Austill* 26
THE DOGFIGHT TECHNIQUE ..... *Frank H. Caldwell* 28
THE ASTOUNDING WONDER ..... *Halford E. Luccock* 30

Departments

AT YOUR SERVICE 6
EDITORIAL 23
BOOKS 35
NEWS ROUNDUP 41
ALL IN FUN! 48

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Subscription rates to civilians for one year (6 issues) $1.25; single copies 25¢

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Sermon Series Are Effective

HARMON D. MOORE
Post Chaplain, Fort Monroe, Virginia

PREACHING to a military congregation is not essentially different from preaching in a civilian parish. I have found that service personnel are just as eager to learn and accept the fundamental truths of our Christian heritage as are the members of the local church.

Teaching through preaching in the chapel requires occasional rephrasing of a thought, but the basic evangelism of the church needs to be expounded as often in the service as out of it.

The suggestions here by Chaplain Moore grow out of his own experience. While chaplain at the GHQ Chapel Center in Tokyo, 1950-53, he adhered quite firmly to this pattern of planned preaching. For his accomplishment there, he was awarded the Legion of Merit.

For an effective teaching minis-

try, an indispensable resource is the thoughtful use of sermon series. This enables the chaplain to plan, prepare, and give to his people a well-rounded preaching ministry rather than one that stresses only those subjects in which he is most interested. In addition to forcing the chaplain to prepare new sermons, the planned series will indicate to the people that he knows where he is going and how he is to make the journey.

The "church year" (or "Christian year") provides a safe and ample foundation for preaching of this kind. The chaplain can plan themes in the light of the great truths associated with each season. Advent, for example, calls for themes such as these:

THE HISTORIC CHRIST

The Great Expectation
To make ready a people prepared for the Lord.—Luke 1:17.

The Advent in Time
But when the fulness of the time was come, God sent forth his Son.—Gal. 4:4.

The Wonderment
And all they that heard it wondered at those things which were told them by the shepherds.—Luke 2:18.

The Hospitality
And the shepherds returned, glorifying and praising God for all the things that they had heard and seen.—Luke 2:20.
As many as received him, to them gave he power to become the sons of God. —John 1:12.

The Opposition
There was no room for them in the inn.—Luke 2:7.

The Manifestation
For we have seen his star in the east, and are come to worship him.—Matt. 2:2.

Such a series will enable the worshiper to see that the coming of Jesus was no isolated event in human history, but was the culmination of God's plan and man's expectations.

An Epiphany series can show how the word of life is manifest—

In Creation
In the beginning God created the heaven and the earth. . . . And God saw everything that he had made, and, behold, it was very good.—Gen. 1:1, 31.

In History
The light shines in the darkness and the darkness has not overcome it.—John 1:5 (R.S.V.).

In Prophecy
Behold, I have put my words in thy mouth. . . . Thou hast well seen: for I will hasten my word to perform it.—Jer. 1:9, 12.

In Judgment
Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.—Acts 17:31.

In the Incarnation
And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory.—John 1:14 (R.S.V.).

In Eyewitnesses
For we cannot but speak the things which we have seen and heard.—Acts 4:20.

The Lenten and post-Easter seasons provide a wonderful opportunity for presenting the tremendous resources available to those who would follow the Christian way of life. The period from Ash Wednesday through Pentecost might be covered by a series on—

RESOURCES FOR SPIRITUAL GROWTH

In Quest of the Great Affirmation of Faith
In Quest of the Meaning of Prayer
In Quest of the Meaning of Service
In Quest of the Meaning of Life
In Quest of a Kingdom in Time (Palm Sunday)
In Quest of the Endless Life (Easter)
The Conquest of Fluctuating Moods (first Sunday after Easter)
The Conquest of Fear and Futility
The Conquest of Preventable Evil
Adventures in Homebuilding (Mother's Day)
Adventures in Fellowship
Adventures in Generosity
Empowered by the Spirit (Pentecost)

In order to lead the people into a full realization of their responsibility in the light of these Christian truths and resources, a series following Pentecost might deal with—

THE MISSION OF THE CHURCH

In Corporate Worship
And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking bread, and in prayers.—Acts 2:42.

In Discerning Right and Wrong
What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?—Mic. 6:8.

In Evangelism
Ye shall be witnesses unto me.—Acts 1:8.

In Education

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—II Tim. 2:15.

In Pioneering New Forms of Service

For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting.—Titus 1:5.

In Art and Music

Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.—Eph. 5:19.

In Translating, Producing, and Distributing Vernacular Scriptures

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.—II Tim. 3:16.

In Human Relationships

Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.—Matt. 5:24.

Other series may be planned without reference to the calendar. Any season is the right time to preach on Christ himself. Something of the fullness of his stature may be taught through a series on—

CHRIST OUR LORD AND MASTER

His Creaturehood

So the Word became human and lived a little while among us, and we actually saw his glory.—John 1:14 (Williams trans.).

His Sonship

Simon Peter answered: You are the Christ, the Son of the living God.—Matt. 16:16 (Williams).

His Authority

All authority in heaven and on earth has been given to me.—Matt. 28:18 (R.S.V.).

His Healing

The faith which is by him hath given him this perfect soundness in the presence of you all.—Acts 3:16.

His Disturbance

They begged him to leave.—Matt. 8:34 (R.S.V.).

As they continued to listen to this address, they were becoming infuriated and began to grind their teeth at him.—Acts 7:54 (Williams).

His Compassion

But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.—Matt. 9:36.

His Cruciality

Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.—John 6:68.

His Reconciliation

God was in Christ, reconciling the world unto himself.—II Cor. 5:19.

His Universality

For there is none other name under heaven given among men, whereby we must be saved.—Acts 4:12.

The great truths of the parables of Jesus can come to life with a series on human tensions. Pointing out that some of the tensions that now distract humanity were confronted by our Lord in his day, and that Jesus often used a story from contemporary life to set forth the way to resolve these tensions, the preacher can relate this creative gospel to the needs of our own generation:

CHRIST AND HUMAN TENSIONS

Foliage and Fruitage
The New and the Old
The Transient and the Eternal
Preserving and Losing
Aspiration and Achievement
Demand and Slow-footed Delivery
Culture and Redemption
Conformity and Commitment

If our people are to think clearly, choose wisely, and live victoriously in the midst of the daily demands of life, they must have some definite guidance on contemporary problems in the light of the Christian gospel. Here is one method of approach:

CONTEMPORARY PROBLEMS IN THE LIGHT OF THE CHRISTIAN GOSPEL

Christianity and Strategy
Christianity and Unbelief
Christianity and Discord
Christianity and Drudgery
Christianity and Sin
Christianity and Oppression
Christianity and Secularism
Christianity and Evil
Christianity and Mental Illness

The importance of sermon series, both for the chaplain himself and for his people, can hardly be overemphasized. By seeing the complete series printed in the chapel bulletin, the members of the congregation will be able to connect what has gone before with what is to follow, thus making the morning services more meaningful.

Experience has proved the effectiveness of this method of preaching by increased attendance at worship services and a fuller participation in the over-all chapel program.

Looking Forward to Christmas

Outdoor Nativity scenes in two sizes (complete scenes of 15 pieces) may be ordered with or without the stable background. Figures are made of hard-molded-rubber compound, full-round (3-dimensional). Color catalog will be forwarded promptly on request. Mold-Craft, Inc., Box 401, Port Washington, Wisconsin.

AT YOUR SERVICE

• *Materials and services available to chaplains*

Recorded Sermons

The first circulating library of recorded sermons is at your service, thanks to Union Seminary in Virginia. The valuable and ever-expanding collection includes sermons by George A. Buttrick, Clovis Chappell, James T. Cleland, Louis H. Evans, Harry Emerson Fosdick, Billy Graham, Bryan Green, Edwin Holt Hughes, Robert J. McCracken, Peter Marshall, Reinhold Niebuhr, G. Bromley Oxnam, John A. Redhead, Ralph W. Sockman, James S. Stewart, Charles Templeton, D. Elton Trueblood, etc., and the famous Candlelight Carol Service at Union Seminary in New York.

The tape recordings are available on free loan for a period of seven days, with the privilege of renewal for an additional seven days. Outbound postage is paid by the Seminary, leaving the borrower to take care of the return postage only. (Most of the recordings are on standard seven-inch reels, full track, at a speed of 7.5 inches per second.)

You are welcome to make duplicates of the tapes as you borrow them. If you want duplicates and cannot make them yourself, the Seminary will make them for you for a fee.

For the listing of titles and additional information, write to Professor Robert White Kirkpatrick, Union Theological Seminary, Richmond 27, Va.

Preaching Clinic

The library of recordings mentioned above includes five outstanding lectures delivered by George A. Buttrick in 1953 on "The Craftsmanship of the Preacher." Borrow and listen. Better still—**borrow and transcribe!**

Publications

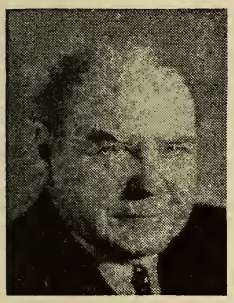
A "Penguin Special" published in time for the Second Assembly of the World Council is *The Kingship of Christ: The Story of the World Council of Churches,* by G. K. A. Bell, Bishop of Chichester (183 pp.; 50c).

Order from Penguin Books, Inc., 3300 Clipper Mill Rd., Baltimore 11, Md.

What Our Religion Means to Us as a Family is the fourth annual laymen's series published by a Nashville paper. Promoted by former chaplain James W. Carty, Jr., religious news editor, this compilation of 47 articles representing 14 faiths may give you ideas about good publicity as well as the ministry to families under your care.

Order from the *Nashville Tennessean,* Nashville 1, Tenn. (69c).

Choosing the President of the U.S.A. is a paperback published as a service to citizenship education by the Carrie Chapman Catt Memorial Fund, Inc., 461 Fourth Ave., Room 810, New York 16, N.Y. (143 pp.; 25c).



PREPARING TO PREACH

EDGAR DeWITT JONES

Here are sermonic secrets from one of America's great preachers, the minister emeritus of Detroit's Central Woodward Christian Church. Dr. Jones is a former president of the Federal Council of Churches and the author of 24 books. These reminiscences from a Preface to Sermons I Love to Preach *are samples of a book worth owning.*

USUALLY I began my preparation of the sermon on Monday, selecting the subject which seemed at the time to be most preachable and over which I had brooded in off hours. Sometimes the choice was easy, because of my mood or due to events in the life of the congregation, community, or nation. Once the decision was made, I would draw up a rough draft; then followed this with a more carefully composed manuscript of, say, six or seven hundred words. With this I toyed, making slight changes, and trying to find the right word at the right place. Next, I called in my secretary, who typed as I dictated. Four secretaries out of the five I had during the major part of my ministry became expert in typing directly from dictation.

As I dictated, I paced the floor of the study, amplifying, correcting and rectifying the sheets I held in my hand. The result would run to some fifteen hundred words, and this draft I took home and subjected to further criticism and change, with still further elaboration. I changed and bettered sentences, favoring both the short and the long, but not the too long. Having given the sheets my best thought and brought the manuscript to what I felt was completion, I turned it over to the stenographer for the final copy, which usually ran to ten pages, or above three thousand words.

It would be Friday by then, and I must get the sermon well in hand. Saturday I took it more calmly, the hard work was done. But I kept a carbon copy of the

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manuscript with me, even when making emergency calls, glancing over it as I rode in a taxi or was being driven to my destination by some member of the family. Saturday night, if I was not engaged, and I made an honest effort to keep Saturday nights free, I took a long walk, if the weather permitted, thinking through the sermon, but with no manuscript at hand.

Sunday morning I arose ahead of the family and brooded over the order of the morning worship; this, with a program of the service before me. Then for the final time before preaching, I read the sermon through slowly, checking to see if I had used any words of whose pronunciation I was not certain. If I found any such words, and I often did, I looked them up in my desk dictionary. Then a quiet period of preparing myself to preach and lead the congregation in prayer; a light breakfast, and I was off to church. The time of delivery had come. If I was in my usual good health, and had a sermon in my soul, I was ready, God helping me, for the High Adventure of Preaching.

Through the twenty-six years of my Detroit ministry I followed rather closely the routine of sermon preparation as described above. Pastoral duties and exigencies of one kind or another broke in on this procedure, but nevertheless I usually managed to know where I was going when I stood up to preach. Today, as minister emeritus, when I return to preach from my old pulpit I invariably prepare a new sermon for the occasion. This is good discipline for me and good also for the congregation. Preparation of sermons is, I repeat, an ordeal, but withal a glorious one.

There is a hazard in the delivery of a sermon, no matter how thorough and painstaking the preparation. Something may occur to mar the conditions favorable to the effective delivery of the discourse, unexpected news of a disturbing nature which comes to the minister just before the worship service starts; a sudden or tragic death in a family of the church; an apathetic congregation; a furious storm; a deep snow —any untoward circumstance that may deplete attendance, may throw the preacher off balance. However, nothing can so fortify the preacher against failure in any instance as careful preparation and the sensing of an invisible spiritual dynamo.

No matter how excellent the sermon, if the congregation has difficulty in hearing the speaker, the consequences are lamentable. Personally, I have never known this handicap. For ten years, I preached in Central Woodward Christian Church, Detroit, a Gothic edifice with a high vaulted ceiling, without a public-address system, and had no difficulty in

making myself heard. This church has a seating capacity of 1,050, including three balconies, but not the side chapel, which can seat 124 additional worshipers. I do not think I have a remarkable voice, but it carries well. I employ a full tone, varying the pitch from time to time.

So-called big voices do not always succeed in being distinctly heard. Clear enunciation is of primary importance, and deliberate speech is more readily heard than rapid public speaking. There are exceptions to this rule. Phillips Brooks poured forth his words at a torrential pace and was heard, but his hearers had no time for woolgathering. My own style of speech is deliberate, with an occasional faster tempo. The mechanics of public speech are simple: throw the voice out, speak to the people, enunciate distinctly, and do not drop the voice at the end of a sentence.

The most skillful of speakers will occasionally fumble a sentence, juggle a quotation, or mispronounce a word. Usually it is not best to attempt a correction, for in so doing the attention of the hearers is directed to a slip they probably had not noticed. It all depends on the seriousness of the mistake, whether it should be corrected or not.

William Jennings Bryan, whose friendship I cherished, once told me this anecdote. A lawyer and a minister were talking shop, and the preacher asked the lawyer what he did when he made an error in addressing a jury, did he correct it or let it pass? The lawyer replied that it depended on how important the error was. If serious, he corrected it, if trivial, he let it pass. The lawyer then asked the preacher what course he followed if he made a mistake in the delivery of a sermon. The minister replied: "I follow your plan; if the mistake is serious I correct it, but if it is otherwise I pay no attention to it. For instance, last Sunday morning in my sermon I meant to say that the devil is the father of all liars, but in the heat of delivery I said that lawyers are the father of liars. But it was such a small matter and I let it pass." The story is probably apocryphal, but it is a good story nevertheless. A little nonsense now and then is relished by the best of preachers, for so it was with Beecher, Spurgeon, Merton S. Rice, and others of a glorious company.

I have found no small satisfaction in the ability to preach without notes before me, but this may not be the best method for all who preach the Word. It is not the method of many able preachers of our day who habitually take the outline of the sermon into the pulpit, even though they may not so much as glance at it. The outline is there if they need it, and the best of memories sometimes plays curious tricks. Some minis-

ters have photographic memories and can see clearly the outline they have made in their "mind's eye."

I am acquainted with preachers of power who seldom write their sermons in full. These men read widely, concentrate deeply, take a few notes into the pulpit, and preach acceptably, often brilliantly. A prime requisite for this pattern of preparation and delivery is an opulent vocabulary, and this the late Dr. George Hamilton Combs of Kansas City, "the nightingale of the Disciples," had. It is also true of my brilliant successor at Central Woodward Church, Dr. Perry Epler Gresham, and of other contemporaries whose sermons shine like stars in the firmament of great preaching.

Occasionally, nowadays, I preach a sermon without writing it out in full, my dependable practice. But I don't think I could do this successfully had it not been for my long discipline of *writing, writing, writing.*

Usually I preach from twenty-five to thirty minutes, occasionally, forty, but I think my average would be half an hour. Once, in Detroit, I preached an hour and five minutes, and I announced the length of the sermon the Sunday before I preached it, and so publicized it in the newspapers. My subject was "The Sixty-six Books of the Bible." I gave a lot of thought to that sermon, but I didn't write it out. The remarkable thing about this sermon was that the announcement that I was to preach an hour didn't lessen my hearing, but greatened it that Sunday.

I have been called a "Biblical Preacher," and I trust I deserve the compliment. Much as I love books in general, and some books in particular, I regard the Bible as the preacher's chief textbook. Of that precious literature he ought to be a specialist, and, indeed, according to his ability, an expert. The ambition to be "mighty in the Scripture" is one of which no minister of the Word should be apologetic.

I have given many series of sermons on such themes as "The Great Books of the Bible," "The Great Chapters of the Bible," "The Great Verses of the Bible," and "The Great Doctrines of the Bible." I have bought and read scores of books about the Bible, written by qualified scholars. Commentaries, old and new, together with exegetical works have been my bread and meat. The various versions and translations of the Holy Scriptures I have found good and exciting reading.

At one time during my fourteen years pastorate in Bloomington, Illinois, I held a month of evangelistic services, preaching twenty-seven sermons from the book of Acts, beginning at chapter one and closing with the twenty-eighth. In order to familiarize

the people with this thrilling section of the New Testament, I purchased three hundred copies of Acts, printed separately and bound inexpensively. These I circulated among the congregation. We had a successful meeting, with some seventy accessions to the church, and I had the time of my sermonic life! Two years later I followed the same pattern with the Gospel of Mark, which I found not quite so adaptable to such a use, but nevertheless we had a season of rejoicing; and some fifty came into the church of our Lord.

One never runs out of Biblical themes. It is a mine richer than Golconda. Spurgeon used to say that if a preacher was obliged to preach only from the eighth of Romans, he would be kept busy for the rest of his preaching days. Exceptionally busy, I would add.

Of the need for careful phrasing of sermon titles and for the wise choice of illustrative material I have not been unmindful. Perhaps next in importance to naming a baby is the naming of a book, a play, a song or a sermon. Some sermons name themselves; others yield stubbornly to suitable titles. Some years ago, in reviewing one of my sermonic volumes, the reviewer said that "the author had a flair for giving significant names to his brain children." I am not so sure as to that, since I can recall times when a fairly accurate description of me would have been something like this: "Wild man in search of a title!" Usually I have found what I was looking for, but not without travail and vexation of spirit.

Perhaps I should be more specific. For instance, "Blundering into Paradise," was a natural for a sermon on Luke 23:43, "And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise." Likewise, although not quite so easily captured, was this title, "The Discipline of Delayed Revelations" for a sermon based on John 16:12, "I have yet many things to say unto you, but ye cannot bear them now." But a sermon contrasting Mary's gift of precious ointment given to Him while He was alive, with Joseph's gift of a tomb for His dead body, gave me trouble, and I was a long time in coming up with "Roses of Bethany and Lilies of Arimathea." My sermon on the Prodigal Son, under the caption "The Romance of God's Grace," was simply an adaptation of an old and radiant phrase. Then, "Praiseworthy Prodigality" was the name I gave a sermon from Ecclesiastes 11:1, "Cast thy bread upon the waters: for thou shalt find it after many days." One of my latest sermons is entitled "A Beautiful Blunder," and deals with Simon Peter's floundering speech on the Mount of Transfiguration.

It has been said that a sermon without illustrations is like a house without windows. The statement is apt but not wholly true. Some of the world's famous sermons are without a single illustration. However, this is exceptional, and especially so in modern preaching. On the other hand, I have known at least one famous preacher who used anecdotes lavishly and with extraordinary effect. I am referring to my long-time colleague on Woodward Avenue, Detroit, the late Dr. Merton S. Rice; yet his sermons were not merely a chain of stories told with artistry and dramatic action. Adroitly and powerfully he wove around the anecdotes a texture of strong evangelistic preaching which made converts to the cause.

Where do I get my illustrative material? Everywhere, except in books of illustrations. I find illustrations in biography, in history, in fiction, in scientific works, in newspapers, in magazines, in the radio, in God's great out-of-doors, on street cars, in trains, in hotels, offices, shops, stores, schoolrooms, college campuses, baseball parks and churches; and also from men, women, little children, babies and the Bible. Why, "Earth's crammed with heaven, and every common bush afire with God."

That there is an element of enticement in certain types of illustrations for pulpit use almost every minister knows, or ought to know. It might be well for our preacher clan to take to heart Proverbs 1:10, "My son, if sinners entice thee, consent thou not."

Even so, unlike sermon titles, which seem to say coquettishly: "Come and catch us, if you can," illustrations have a way of shouting lustily: "Here we are at the door; let us in and be quick about it." But there are some anecdotes that do not deserve to be let in. The stale and hackneyed, for example; and also the crude, the crass, and the story which, however clever, takes a sly dig at racial, creedal or religious idiosyncrasies. The shorter an illustration, the better, as a rule. Long stories in a sermon are hard to handle and tend to deflect auditors from the main stream of thought, but, occasionally, and particularly at the sermon's end, an incident of some length may prove climactic.

Incidents which emerge from the preacher's own experiences, if used with discrimination and not too often, can be exceptionally effective.

Do Preachers Write More than Novelists?

"Preachers turn out in the course of a year about four times as much material as a working novelist."

This startling estimate was given to the graduating class of the United Theological College in Montreal, Canada, by C. E. J. Cragg, of Kingston, Ontario.

DELIVERY AND OBJECTIVE

WALTER RUSSELL BOWIE

Dr. Bowie is now professor of homiletics in the Protestant Episcopal Theological Seminary in Virginia and associate editor of exposition of The Interpreter's Bible. *His current book,* Preaching, *from which these excerpts are taken, reflects his rich experience as preacher in Richmond and New York, teacher and dean at Union Seminary in New York, Lyman Beecher lecturer, and author.*

DELIVERY IS IMPORTANT

BEGIN deliberately. Look at the congregation, and let the response of their attention come back. There is always a moment or two when the people are settling in the pews, straightening this or that, and becoming quiet and undistracted. Do not seem to jerk them into listening. The start of a sermon should be like that of a train. The conductor gives his signal of "all aboard." The doors are shut. Then the engineer puts the train in motion, not with a sudden blast of steam that would throw people out of their seats, but so that there is a sure but gentle awareness that the train is moving.

Do not begin too high, either in pitch of voice or in rhetorical flight. A voice pitched too high will make the sermon shrill. "Choose," says one who is a minister and has previously been a musician, choirmaster, and an expert trainer of voices, "a moderate pitch, slightly above conversational pitch for a low voice, slightly below for a high voice. Avoid monotony by judicious variations in pitch based upon meaning and feeling." [1] And do not start with some rhetorical rocket. A sermon that starts with high-flown words will then have nowhere to come but down.

[1] Lowell P. Beveridge, associate professor of speech and music, Virginia Theological Seminary.

From Preaching *by Walter Russell Bowie (pp. 210-11, 52-53, 186-87).* *Copyright 1954 by Pierce & Washabaugh. By Permission of Abingdon Press.*

Speak slowly enough to be understood, but without halting or stumbling—and without pausing in wrong places and splitting the words in a sentence illogically, as some preachers unconsciously do. Vary speed according to the context, and so avoid the monotony which dulls attention. Allow for spacing, to highlight the structure of the sermon.

Speak distinctly. Poor articulation can be a thorn in the flesh of the preacher—and it may put thorns of irritation into the flesh of the congregation. There is a natural fear of the sort of precision in speech which the preacher may imagine to seem artificial, but there is a trained and disciplined art of clear and finished speech which is the reverse of artificial and which overcomes the sloppiness that is inexcusable.

Good speaking involves the whole body: stance, posture, breathing. Do not clutch the pulpit or lean on it, for to do either can result in hunched shoulders and constricted breathing. Let the whole self be free. Planned and practiced gestures are a theatrical abomination, but in every sermon preached from a man's whole heart there will be a living vigor and vividness that will be instinctively dramatic. No man will stand stock-still and expressionless when he meets a friend on the street and tells him of something exciting that has just happened. How much less should he be stock-still and expressionless in the pulpit. Every part of the man bringing a message of God should be alive: the look in his eyes, the changing expression of his face, the intonation of his voice, and those strong, free movements of arm and hand which give sweep and power to the spoken word.

WHAT IS YOUR OBJECTIVE?

Samuel McChord Crothers, that preacher and essayist so whimsical and yet so wise, has written in one of his essays of a theological seminary to which was left an endowment with the surprising provision that it should be used to establish a chair of applied military science. With misgivings the trustees created the chair and invited to it a retired colonel, who then proceeded to justify his appointment abundantly by jolting the seminary students out of complacent and conventional ideas.

[From this colonel comes] a suggestion as acute as it is original:

> I went to church yesterday and witnessed a series of operations that filled me with dismay. The minister began by seizing a text as a base of operations. I observed that the base was not secure, but this made less difference, as he was evidently prepared to change his base if the exigencies of the engagement demanded it. His first mistake was one of over-

caution. In order to defend himself from an attack from the Higher Critics, he had strengthened his front by barbed wire entanglements in the way of exegesis. This was an error of judgment, as the Higher Critics were not on the field, at least in sufficient force to take the offensive. The entanglements intended to keep a hypothetical foe from getting at him prevented him from getting at once at the real enemy. He thus lost the psychological moment for attack.

While he was endeavoring to extricate himself from his own defenses I trembled for the issue of the affair. Having finally emerged into the open, he was apparently prepared for vigorous operations. I watched intently for the development of his plan. I was bewildered by the rapidity of his evolutions. With a sudden access of courage he would make a wild charge against an ancient line of breastworks which had long been evacuated. Then he would sweep across the whole field of thought, under cover of his artillery, which was evidently not furnished with accurate rangefinders. The next minute he would be engaged in a frontal attack on the entrenched position of Modern Science. Just as his forces approached the critical point, he halted and retreated to his textual base. Re-forming his shattered forces, he would sally forth in a new direction.

At first I attributed to him a masterly strategy in so long concealing his true objective. He was, I thought, only reconnoitering in force, before calling up his reserves and delivering a decisive blow at an unexpected point.

At last the suspicion came that he had no objective, and that he didn't even know that he should have one. He had never pondered the text about the futility of fighting as "one that beateth the air."

As we came away a parishioner remarked, "That was a fine effort, this morning."

"An effort at what?" I inquired.[2]

[2] *Among Friends* (Boston: Houghton Mifflin Co., 1910), pp. 213-15. Used by permission of the publisher.

"Some Precepts for Preachers"

Preaching without emotion is not preaching, but beware of the cheap substitute. Synthetic unction may impress simple souls, but it corrupts the preacher.

Remember Penial and wrestle with the great themes, even if they throw you. Jacob was not Israel until he shrank a sinew.

Be loyal to your texts. Beware of context; if you leave it, be courteous and ask permission. Possibly the writer had bigger thoughts than your own.

Motorists and preachers should remember that the aim is not to cover the ground but to see the country and, seeing, love.

Illustrate, but don't illustrate the obvious. One good illustration is worth ten bad ones.

The well is deep, and you must have something to draw with. But there is no need to make people drink out of the bucket, still less chew on the rope.

[*Continued on page 34*]

SOME OPEN SECRETS

JAMES T. CLELAND

Here are representative extracts from one of the season's best books on preaching.

The author, who is a Scotsman, taught at Glasgow University and Amherst College before coming to his present post at Duke University as professor of preaching and preacher to the University.

The congregation—

Now the minister must clear his desk of the accumulated Bibles and commentaries, and in his mind's eye visualize his congregation to whose advantage he is going to expound this Word. What do they look like? What are they busy at in the World? What kind of folk make up his flock? It is not enough to see them as plumbers and store clerks and income tax collectors; as stenographers and housewives and old maids; as professors, firemen and Pullman porters. He must picture them more individually. There is a waitress who, poor soul, chronically suffers from hay fever, and a night watchman who understandably goes to sleep during the sermon. There is a widow and her three neatly dressed children who never miss the eleven o'clock service, and a man who always comes alone because his wife is a Roman Catholic. There is a college boy who is present during the vacations, but only because he is under the discipline of home. It is a motley company of men and women who traffic and market in the streets of the World, who find much of their amusement and recreation there, who are renters of houses and builders of homes, and who come to church —sometimes, often, regularly. Them he must see. He must smile at them, and nod to them, and talk with them as he mulls over his sermon. He must know them, really know them. That is why pastoral visitation is a *sine qua non* of helpful preaching.

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Conversational form—

In this conversational form of writing, make use of the "rhetorical question," that is, the question which is not intended to elicit an answer, but to create an attitude of interest and involvement on the part of the congregation. Make your listeners pay attention by asking such questions as: "If you had heard Jesus say to his disciples, 'Who do men say that I am?', what would you have answered?"; "If this were the last sermon you were to hear, what would you wish the minister to preach about?"; "If you were Secretary of State, how much Christianity would you hope to include in the nation's foreign policy?" That lassoes a listener; it pulls the congregation up with a jerk. It brings the hearer into the discussion as an involved participant.

Bafflegab—

Where the besetting sin of the old preacher is the prevalence of cliché, that of the young preacher is "gobbledegook" or "bafflegab." (Cliché is often superannuated gobbledegook.) Let me explain. "Gobbledegook" or "bafflegab" is the name given to the excessive use of unexplained esoteric, departmental, technical language in communications to the general public. The temples of bafflegab are the agencies of the Federal governments; its high priests are civil servants. But it is not unknown in the professions. Within the expert group it is probably not only a harmless but a useful method of communicating. For theologians *agapé* and "realized eschatology" and *Heilsgeschichte* are valuable and valid time-savers in conversation. That is so because they have been defined carefully, discussed at length, and accepted generally. They are not to be used in the pulpit unless much care is given to definition and explanation. Many common theological terms are not intelligible to our congregations: Divided Kingdom, Babylonian Captivity, Postexilic Prophecy, Son of Man, Synoptic Gospels, Hellenistic, Apostolic Age, Holy Ghost. . . . Cliché is a generally used, well-worn term which has lost any specific, clear-cut connotation for the hearer, like Lamb of God, Elder Brother (as applied to Jesus), Bread of Life, Atoning Death, Saved by Grace, Washed in the Blood. The idea in each is still sound, valid; but through too much useless use they have become flat, rubbed thin, meaningless.

Color—

Therefore, we must watch our language. The poets will show us how to use the right word in the right place, if we will bother to analyze their sentences, seeking to change and improve on their

choice of words. The able preacher will reveal to us part of his secret if we will count his adjectives and his adverbs, and realize how his strength lies in the verbs and the nouns first, and in the carefully chosen adjectives and adverbs second. . . . "Dredge" is a more picturesque word than "dig," and "somersault" than "inversion." "An agnostic who walks on tiptoe" is a more colorful phrase than "an unbeliever who isn't so sure."

When a minister stimulates our senses his message is more easily remembered. If you do not believe that, read Peter Marshall's sermons and you will change your mind.[1] Even his biblical characters are alive; they strut and slink across the stage; they remind us of the man next door and of the woman across the street. We see them; they see us.

Simplicity—

Why is it that Dr. Fosdick is constantly quoted among Fundamentalists as a pulpit master? It is certainly not his theological point of view. Regarding that they are more ready to call him "anti-Christ." It is the sheer simplicity of his style. There is a directness, an understandability, a clarity, which marks his pulpit performance. His aim is not eloquence but communicability. He is limpid, but not shallow; penetrating, but not impertinent. He talks to us, not at us. Therefore, he is the master, even for the Fundamentalists, when it comes to the style (and the structure) of the sermon.

Transparency—

I could not determine where the secret of Dr. Jowett's power over his people lay. It could not have been in his oratorical manner, for he had none; he read every word of his address, and his voice was slightly monotonous. He made almost no gestures, but stood practically motionless behind his pulpit desk. What most impressed me, I think, was that the longer Dr. Jowett spoke the less his audience was conscious that he was there at all. He seemed gradually to disappear, and it took no great imagination to feel that instead of Jowett standing there, the Christ concerning whom he spoke stood in his place.[2]

[1] *Mr. Jones, Meet the Master* (New York: Fleming H. Revell Co., 1949).

[2] Frank S. Hickman, "Protestant Preaching at the Cross-Roads," *The Duke School of Religion Bulletin*, Vol. I, No. 1 (Feb. 1936), p. 6.

Advice to speakers: In the old farmer's words, "When you're through pumpin', let go the handle."—*Horizons.*

PLANNING A YEAR AHEAD

GEORGE M. GIBSON

Among recent books on preaching, the volume here quoted surely ranks near the top. Published 12 years after Andrew Blackwood's Planning a Year's Preaching, *it develops further the vitally important subject of planning.*

The author is professor of preaching at McCormick Theological Seminary, Chicago.

As THE planner thinks of the year as a whole, he approaches each season as a complete unit, and naturally works toward successive series of sermons. A single large theme set in a single unit of time challenges one to more thorough preparation, and the custom of keeping half a dozen sermon ideas going at once in the workshop is an antidote to the scrappiness of preaching week by week. The seasonal offering may be simply a group of sermons somewhat loosely related to the commanding theme, or it may have the definiteness and logical progression of a course, well wrought out toward educative aims. The series may be announced as a whole or not. In either case it helps the minister in his preparations by giving him a sustained interest during the season, a subject for purposive reading, and a means of checking repetitions, omissions, and imbalances.

But the series may be publicized as a whole provided it appeals to a definite interest and offers progression toward a climax. The announced course of sermons is conceived of as a small book, with the separate sermons as chapters. It maintains an overall unity of purpose and of controlling theme to which each sermon is related; but each sermon is a unit in itself, dealing with a distinctively separate phase of the main theme and capable of standing alone. Perhaps a minority of the congregation will hear every

From Planned Preaching *by George M. Gibson (pp. 127-30). Copyright 1954 by W. L. Jenkins. Published by The Westminster Press, Witherspoon Building, Philadelphia 7, Pa. Used by permission.*

message in the series, yet the continuity may be suggested by references to what has gone before and anticipations of what is coming. Hugh Latimer began each sermon of his series on *The Plow* with a brief review of what he had said last Sunday and concluded with a preview of what was in store on the next for the worshipers of St. Paul's. Yet each sermon was a whole in itself, having something to say to the transient as well as to the regular attendants.

The advantages of series preaching well outweigh the hazards, but the preacher will guard against the latter, realizing that the effectiveness of an excellent group of sermons may easily be destroyed. First, the main idea cannot be trivial, irrelevant, or obscure. There is no reason for expecting people to stand in line for admission to listen to a series just because it is a series. The major aim must coincide with their felt needs and the large area of thought must appeal to their lively interests. Next, the series should begin well. Dullness in the first sermon is no recommendation for those yet to come, and the announcement that this is the opener in a series of thirteen falls like a pronouncement of doom. There's no good served by telling the congregation the preaching will be thirteen times as bad as the bad beginning and by leading them to expect the same stodgy stuff for weeks running. Next, having begun well, it is important not to let the series lag. Broadus warned against this as being the hazard especially of younger men. Beginning with an adequate conception for a group of sermons, and even getting off well with the first, they find that they have shot their bolt. The series follows with repetitions of what has already been said, lacks climb, begins to lag, and finally straggles to a sorry finish. If this begins to happen it is far better to abandon the series altogether than to stick it out but the sure preventive of this embarrassment is thorough preparation of the whole series before the first sermon is delivered.

A final hazard is that the series gets nowhere; the congregation is left with the impression of a confusion of unrelated messages and mixed methods gathered in a group without rhyme or reason. There are many ways of achieving the necessary relatedness of distinctive ideas which makes for progressive continuity. The overall theme may be "The Sovereignty of God" for six weeks of Trinity season. One way of building the series is by application of the main thought to various areas of life as, the meaning of this central doctrine of Christian faith to the individual, to the family group, to the Church, the nation, and the world. Or the climb may be worked out through a series of logical steps, each sermon con-

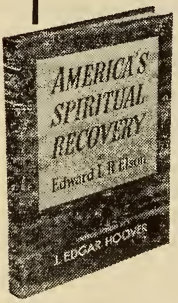
cluding some phase of the main question while arousing curiosity as to the next. Or a succession of problems under a single head may furnish the scheme, as, in dealing with the main theme of "The Church" for some weeks following Pentecost, the approach may be expository, the materials taken from First Corinthians, and the succession of problems may include the unity of the Church, the ministry of the Church, the sacraments, and others. Again, the diversity in unity may be maintained as the main theme is classified according to its several functions. Thus, a series on "Prayer" during Lent will not simply repeat six times that prayer is a good thing, but deal in turn with prayers of petition, of intercession, of adoration. Other possibilities include the difficulties encountered in the prayer life, what not to expect through prayer, and specific methods of the way of spiritual discipline. A series on religious psychology may include sermons on fear, worry, anxiety, inferiority, guilt, integrity; or a succession of social problems may be dealt with in Kingdomtide covering civic corruption, marriage and divorce, race relationships, war and peace.

The series is not simply a magnified sermon any more than the novel is a blown-up short story. It is a group of independent and related messages, each having something definite to say, and all unified under an over-all theme capable of challenging both preacher and people. The general plan must be completed well enough in advance to allow for adequate preparation. A man may occasionally deliver an effective sermon in the white heat of inspiration, though it is dangerous to rely on it; but he simply cannot deliver an acceptable series without study. Having his general theme in mind well ahead of schedule, he selects his bibliography, collects his notes, and begins the spadework. At least six weeks ahead he will have the title list ready for announcement, perhaps with lectionary or other reading suggestions for the congregation. The sermons should by now be fairly well outlined, and the liturgical materials selected. As the season draws nearer, the final crafting is completed while, at the same time, the minister begins shaping his plans for the next phase of the year.

The length of the series is determined by the natural divisions of one's theme and the interest he may expect to sustain. It is not necessary to fill the whole calendar with solid courses of sermons following each other; single sermons may be scattered through the year, or may even interrupt a series should some special occasion or unusual inspiration call for it. Sometimes a couplet of messages will complete a great idea, as with Paul's paradox, "I know

both how to be abased, and I know how to abound," the one dealing with "The Temptations Peculiar to Adversity" and the other with "The Temptations Peculiar to Success." Or a trilogy may be called for around Trinity Sunday, dealing with "The Providence of God," "God in Christ," and "The Present Activity of God."

As for attention and interest values, it is safe to limit the series to six sermons. The ecclesiastical seasons run from three to six weeks, except the long Trinity season, which requires further subdividing. The brief season is the tested expression of the psychology of the congregation as a listening assembly. The congregation differs from the schoolroom or lecture-room group, where a combination of special interest and discipline may command attention for a term or semester. The church audience is larger, voluntary, and more transient, and is therefore less likely to sustain an interest over too long a stretch of weeks. This special character of the worshiping assembly is a limitation upon the number of sermons that should be attempted under a single theme, and also upon the number of main points presented in a single sermon.



From the Nation's Capital,
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Introduction by J. EDGAR HOOVER

From his vantage point as pastor to President Eisenhower and other high-level government officials, Dr. Elson takes a searching look at the present status of religion in America. His analysis of our shortcomings is devastating. Yet he sees us entering on a great spiritual awakening, based on the faith of our founding fathers—a faith that is vital if we are to cope with today's challenging world responsibilities.

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EDITORIAL

Guest Editor: EDGAR N. JACKSON
(Former Army Chaplain)

THE CHAPLAIN AS PREACHER

BECAUSE TOO OFTEN in recent years we have thought of the preacher in formal terms, as the one who enters a pulpit each Sunday to present a formal utterance before a settled congregation, we have lost sight of the most important mark of a preacher.

The preacher is a *communicator* first and foremost. His words are to mediate the healing, redeeming love of God. This is the prime requisite: it is not a matter of where, when, or how.

Jesus preached from the hillside or a boat pushed out a few yards from the shore. John Wesley preached at a factory gate, at an entrance to a mine shaft, or on a village green. General Booth preached in the street wherever he could gather a few souls to listen.

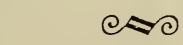
The chaplain, sooner or later, is obliged to reduce preaching to its essentials and slough off the unnecessary adornments that tend to be accepted as a part of preaching. He does not need the formal, for he has the essential. He deals with basic matters in situations where the fundamentals are clearly discerned.

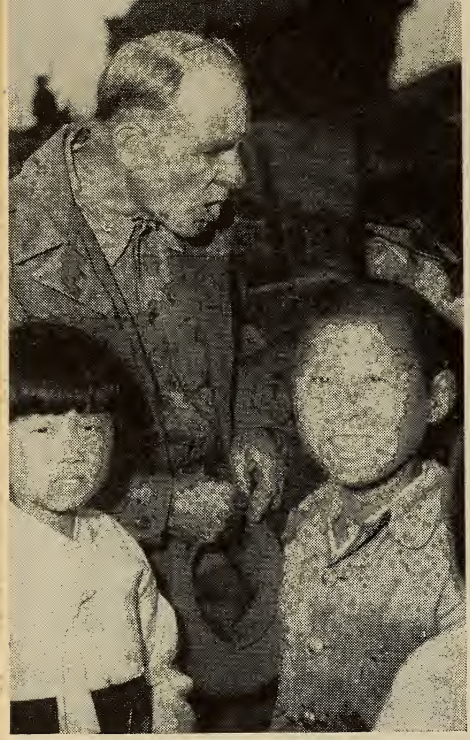
History has shown that much effective preaching is done in small groups. Jesus was not ashamed to work with twelve. Paul gathered small groups in the cities of the Roman Empire, usually the few who could meet in a private home. So it has often been.

There is a directness and power of communication in a small group that is not found elsewhere. Let us never ignore or despise it. Group therapy has shown the importance of the small group for healing communication. It has also emphasized the importance of the spoken word as an instrument in the healing process. More than ever, our task and our privilege is clear.

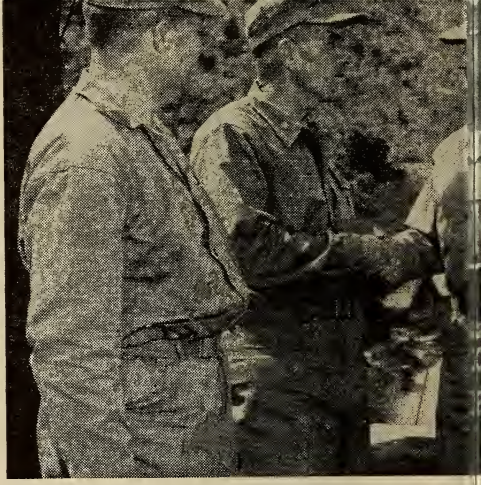
We have the word of life. We have the privilege of revealing the saving grace, the redeeming love, and the guiding wisdom of a never-failing God. We have the active instrument of the spoken word, directly communicating from mind to mind and soul to soul. Modern psychological insight enhances at every point the importance of this function.

The chaplain trusts God and mediates that trust. He believes in the value of the soul of man and shows that belief by the care and sincerity of his preaching. Whatever the setting, the chaplain affirms his faith in order to communicate that faith to other people.





Commander S. B. Bennett, Pacific Fleet Marine Force chaplain touring the First Marine Division in Korea, talks with children during Bible school recess.

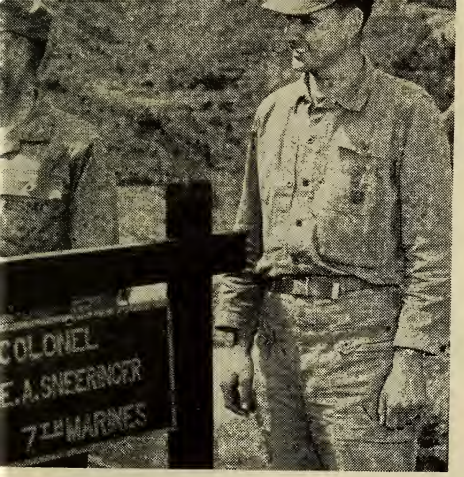


Chaplain Francis T. O'Leary (left), First M
S. B. Bennett (center), Chaplain, Pacific Fle
manding officer of the Seventh Marine Regir
Schnick (right), Seventh Marine Regimental

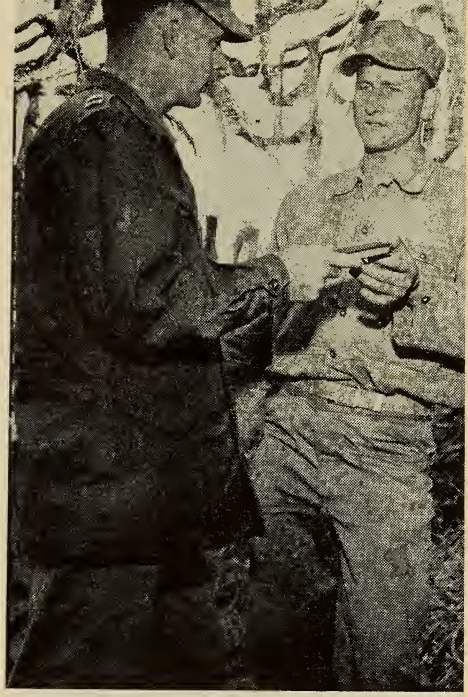
WITH MARINES IN KOREA

In Korea today a chaplain spends much of his time in stop-and-go travel from chapel to brig to hospital to unit to individual. When stationary, he is busy with personal contacts. When visiting officers or civilian dignitaries are in the area, the chaplain will probably be showing them around.

Chaplain Bennett jeeps from place to place during his First Marine Division tour.



e Division chaplain, looks on as Commander Marine Force, meets E. A. Sneeringer, com-. Making the introduction is Chaplain H. L. plain.



U.S. Navy Photos

Continuing his tour, Chaplain Bennett talks with B. S. Linden, a medical corpsman with the Seventh Marine Regiment, who intends to study for the Methodist ministry when he is discharged. Looking on is Chaplain Schnick.

Chaplain Homer L. Schnick of the First Marine Division's Seventh Regiment, visiting his units gives Corporal Randolph Bradley a testament.

PREACHING TO SERVICEMEN

WILLIAM E. AUSTILL

Himself an effective preacher, the author is assistant chaplain of the Military District of Washington and secretary-treasurer of the Military Chaplains Association.

EVERY chaplain must be conscious of the fact that his congregation is migratory and temporary. He is not preaching to a stationary congregation, but to a segment of a passing parade. A large per cent of those present will never hear a message from him again. Consequently he must have as his frame of reference the thought, "If I had but one sermon to preach," what would it be? It will be that one and only sermon to someone present.

Therefore his sermons must not only be in the right direction; they must always be "on the target." They must be simple, not complex; direct and sometimes blunt—but always challenging and inspiring. The frame of reference is always *combat* and *service*. Such themes as "Fight the good fight with faith," "Endure hardship as a good soldier of Jesus Christ," are texts that can pinpoint experiences in the life of the serviceman. The text "He that ruleth his own spirit is greater than he that taketh a city" has a message for a man with turbulent passions and a fighting heart. To him, the cross is not an ecclesiastical symbol of salvation; it is a way of heroic sacrifice and service. To do God's will means, for him, discovering in his assignment God's particular path of duty.

Frequently the serviceman speaks of the Heavenly Father as the "man upstairs," and he learns to fight despair with prayer.

Illustrations from sports and the military service are always more helpful than poetic and literary illustrations.

For instance, when speaking of sacrifice, you can clinch the point quickly by reference to such an act

as that of Corporal Roberts, for whom Camp Roberts was named. He was one of two survivors in a tank. When the tank completely submerged in a stream they were crossing, he said to the other man, "You go out first; you're married." When Roberts' turn came, it was too late. Corporal Roberts had drowned.

Biographical sermons are especially effective. They kindle the imagination, and almost every theological doctrine or personal problem can be dealt with in the framework of these fascinating life histories. A series from September to Christmas which I used in Tokyo included the following topics:

The Vision of Moses
The Faith of Joshua
The Achievement of Joseph
The Insight of David
The Message of Jonah
The Victory of Job
The Obedience of Naaman
The Strength of Daniel
The Wisdom of Isaiah
The Program of Nehemiah
The Devotion of Esther
The Proclamation of Jeremiah
The Mission of John the Baptist
The Announcements of the Angels
The Advent of Our Lord

Most of all the chaplain must consistently present the unsearchable riches of Christ:

a) Jesus the man—heroic, generous, and unintimidated—revealing life at its best.

b) Jesus the truth, whose wisdom is revealed in his teachings.

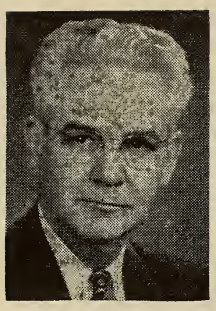
c) Christ the Saviour. Through faith we are redeemed from our sins and made new creatures, given a new lease on life and assured a destiny.

d) The risen Christ, who could not be defeated, and who grants to those who believe, a victorious life—victory over all despair and temptation, and victory in the life beyond.

Preaching to the serviceman is one of the most challenging, satisfying, and inspiring opportunities any minister can have.

A major fault of present preaching, particularly on social themes, is that sermons cover too wide a territory and end by saying nothing sufficiently concrete to guide people to any specified endeavor. There is nothing in them to which objection can be taken, and equally nothing which lays hold of anyone's conscience as an obligation. It is such meaningless and purposeless preaching which bores congregations.

—Henry Sloane Coffin, in *Communion Through Preaching* (Scribner 1953)



THE DOGFIGHT TECHNIQUE

FRANK H. CALDWELL

Drawn from Preaching Angles, *here is one of "30 tested ways to get and hold attention."*

The author is president of Louisville Presbyterian Theological Seminary. His practical book is based on lectures delivered at San Francisco Theological Seminary.

In a most illuminating chapter on rhetorical means of gripping the interests of people, H. A. Overstreet in his volume on *Influencing Human Behavior*[1] lists among others what he calls the "dogfight technique." People will turn from almost anything else under the sun to give their attention to a dogfight. Nor does it have to be literally a gnashing of canine teeth, through which ominous growls are being strained. One of the most frustrating pulpit experiences I ever had was one Sunday morning when a little boy snatched his younger sister's handkerchief, slipped away from doting parents who evidently thought "he was the cutest thing," and with his little sister in tearful pursuit proceeded to slide in and out and up and down each empty front pew (in my observation front pews are empty with infuriating regularity!), alternately holding out the handkerchief to her and then snatching it away. When a thing like that happens in the course of a sermon, the preacher might as well save his breath, pronounce the benediction, and let the people go home and discuss the problems of religious education involved in the rearing of children.

But the essence of the dogfight technique may become a most effective sermon angle, assuming that the preacher has the combination of gumption and good taste to refrain from the kind of sensationalism which will only

[1] New York: W. W. Norton & Co., 1925.

From Preaching Angles *by Frank H. Caldwell (pp. 113-15). Copyright 1954 by Pierce & Washabaugh. By permission of Abingdon Press, 810 Broadway, Nashville, Tenn.*

earn him the questionable reputation of being an ecclesiastical spieler of a homiletical side show.

For example, at one Sunday service William A. Benfield read to the congregation the following brief letter which had come into his hands:

> I am sixty-five years of age, retired after an active life, and very happy. My wife is six months younger than me [the letter writer's version of grammar]. We have been married forty years very happily. We have never attended church. We have never said a prayer. Without being egotistical, I believe we have succeeded. We are highly respected by our neighbors. We are not hampered by creeds, but stare life squarely in the face. You might, in your talks, tell me what religion has to offer us.

Then the preacher simply announced that on the following Sunday morning his sermon would be a reply to that letter. Needless to say, the church was crowded the next Sunday with genuinely interested people. Christianity had been challenged to a duel. Not merely was the preacher "on the spot." They and their own faith had been deliberately and seriously questioned. The preacher was the advocate of Christ and the defender of all that was Christian in them.

The sermon which he preached was entitled "The Whole Story," [2] based on the text: "I came that they may have life, and have it abundantly" (John 10:10 R.S.V.). A brief résumé of such a closely reasoned sermon would do it rank injustice and would almost certainly fail to convey its force. For the purpose here, it suffices to share the personal testimony that the people who heard it, both in the church and on the radio, regarded it as a fair, forceful, and memorable sermon which strengthened their Christian faith.

[2] Unpublished sermon preached at Highland Presbyterian Church, Louisville, Nov. 30, 1952.

"Double talk" takes place when *words* look as if they are making sense but on close examination make no sense at all. "Skid talk" [see "Are You a Skid-Talker?" *Reader's Digest,* June 1954] has *thoughts* which seem to make sense but which are used in relationships where they make no sense at all. . . . When Gracie Allen is talking to George, she is a master of skid talk. So is My Friend Irma. . . . Both practices are to be distinguished from "gobbledygook," in which both the words and the thoughts make sense but the writer or speaker has always chosen the long word for the short one, and soon you get lost in the verbiage.

—Adapted from "Nonskid Theology" by Addison Leitch, *The United Presbyterian,* June 21, 1954

THE ASTOUNDING WONDER

HALFORD E. LUCCOCK

WE CANNOT COMMUNICATE the gospel if we fail to express the astounding wonder which is at the heart of the revelation. That, all too often, is the lost dimension of preaching. It represents an unchanging need of the human mind and heart. Ours is today a world surfeited with facts and information and entertainment but deficient in wonder. We have an unending parade of novelties, but with a "rapidity of things going stale." It sounds like a paradox, and it is, that a world full of wonders has lost the sense of wonder. The two are quite different. We gape at a bewildering succession of marvelous machines but there is little of the deep amazement felt on the Judean hills so long ago.

When I look at thy heavens, the work of thy fingers,
The moon and the stars which thou hast established;
What is man that thou art mindful of him . . . ?
. . . . . .
O Lord, our Lord,
How majestic is thy name in all the earth![1]

One reason why religion, to many, becomes flat, stale and wearisome is that the sheer wonder is left out.

The things that cannot be, but are.

We may hear the drumtap of rationalism and common sense, but no horns of elf land faintly blowing. Life is truly measured, not by the number of breaths taken, but by the breaths not taken, when breath is stopped, by the moments of breath-taking astonishment and amazement. This is the breath-taking wonder of our faith, that God himself has

[1] Ps. 8:3, 4, 9.

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stepped into our life, with its suffering, calamity, fear and sin, and the inevitable dissolution of death, and has redeemed it. If we do not convey what is found all through the New Testament, the sense of astonishment, we are reduced to careful moralizing which is often ethically mean. A poet has given the verdict on that.

> I fear this careful art will never storm the sense.

There is a disturbing suggestiveness in the common phrase which we use all the time, "A nine-day wonder." It seems to warn cynically that there are so many things to which the limit of wonder is nine days. Then the astonishment changes to the commonplace and familiar. That may be true of life itself, with its trailing clouds of glory.

> And by the vision splendid
> Is on his way attended.
> At length the Man perceives it die away,
> And fade into the light of common day.

Marriage can be only a nine-day wonder, dwindling down into merely a tired friendship, and often the tiredness is more evident than the friendship. So the shades of the prison house of routine may darken even the light of the glory of God in the face of Jesus Christ till that is only a nine-day wonder. There is no warning to any of us more imperative than this, "Watch out for the tenth day!" For the tenth day comes. Watch out for the busy day when wonder fades.

> New every morning is the love
> Our waking and uprising prove.

New every day is the unspeakable gift. And new every day must be the rebirth of wonder. John Jay Chapman says that the first thing to do with Shakespeare is not to pocket him, or to analyze or dissect him, but to say, "Oh, oh, oh!" like a child looking at fireworks. Pray that you do not lose your exclamation point. It is a means of grace. There are plenty of "Oh, oh, oh's" in the New Testament. St. Paul kept watching fireworks —"O the depth of the riches and

Be sure to read this crucially important discussion of "wonder"—a highlight of *Communicating the Gospel*, the Lyman Beecher Lectures for 1953.

The author retired last year after a quarter of a century as the beloved and scintillating professor of homiletics at Yale Divinity School.

Dr. Luccock contributed "Thought Starters" to *The Chaplain* through the first two years of its publication.

wisdom and knowledge of God! . . . To him be glory forever!"

Preaching, like all true religion, begins in the passive voice, not the active. "Not that we first loved him," but that we are loved. If we are not first convicted, we do not convict anyone. If we are not forgiven, we do not forgive. If we are not ourselves amazed, we do not amaze anyone. Give yourself a few moments of excitement sometime, following that word "amazed" through the New Testament. The concordance can be a terribly exciting book. It all began that way. "And amazement seized them all, and they glorified God and were filled with awe." [2] And on through Acts, "They were filled with wonder and amazement." [3] Christianity made its way through the Roman world by the communication of wonder. A man fails as a preacher if he is not an Ancient Mariner, home from the sea, holding an audience by a magical tale of astonishment.

O wedding guest, this soul hath been
Alone on a wide, wide sea.

There must be the experience of startled awe, felt all through the New Testament, "Behold the Lamb of God"; "See what love the Father hath given us that we should be called children of God; and so we are."

John Donne saw it clearly and puts it in one word.

Take me to you, imprison me, for I,
Except you enthrall me, never shall be free.[4]

"Enthrall" is not a common word. Many people are interested in Jesus. They are stimulated by him, inspired by him. They are not enthralled. Yet, it is the only adequate word. This wonder of the gospel cannot be communicated or shared without strong emotion. Not without far more emotional drive than is frequently brought to it. That word "emotion" is suspect, and rightly; a much more accurate word no doubt is "intensity." If wonder is the lost dimension of preaching, intensity of feeling and proclamation is often a lost power. We need waste no time stressing the obvious truth that raw emotion has been and can be the greatest power for evil in the world. We have seen what happens when people begin "thinking with the blood," which Hitler loved so well. Milton has the perfect phrase, used in another connection, "comes the *blind fury*." That is what it has been, "a blind fury." A rush of emotion can be a paralysis of the brain and a coronary occlusion of the heart. Yet, our emotional nature is a gift of God; and we dare not forget that when

[2] Luke 5:26.
[3] Acts 3:10.
[4] Holy Ghost Sonnet.

emotions are enlisted under the right banner—which is a primary task of Christian nurture—they are a measureless power.

Hasn't there been in preaching too much confinement to the middle register of the emotions, all in good taste and highly refined? I am not pleading for a revival of the "camp-meeting jerks." Although I do know some churches —and they are not all in New England either—which could do very well with a few cases of "the jerks." There is a realm of power which is often missed, between two frightening extremes, that of emotional starvation, where the sermon is a sort of Phi Beta Kappa address, and on the other end, an emotional riot. Two processes of history in the last two generations should be etched into the memory of the Church. There was a time when it was quite a fashion to give up specific creeds and formulations. Then along came Marx, the creedalist, with an economic Nicene Creed, with a power which we haven't yet begun to measure. A cloud bank of foggy phrases is no match for that sharpness of creed, however false we know it to be.

So, also, just at the time when churches were throwing emotion out of the window as not intellectually respectable, along came Freud, picked it up and recognized it as the driving force of life. With too many of us the classic definition of poetry goes into reverse. It is not "emotion remembered in tranquillity," but emotion *forgotten* in the tranquillity of good taste. Shall we earn that highest tribute which the eighteenth century could pay to a preacher, that he was "pious, without enthusiasm"? Our sermons in the temple may move decorously from point to point, but there is not enough "walking and leaping and praising God." Perhaps the miracle—a cure for spiritual arthritis, is not complete.

A policeman friend of mine stopped me in the midst of a street traffic one day and asked, "What is the degree which many preachers have which makes them Doctors?" I said, "It is usually a D.D." His face lit up. He said, "That's funny. That is the commonest entry on every police station blotter in the country, 'D.D.' It means 'Drunk and Disorderly.' " I got safely out of traffic before reeling from that blow. Then my thoughts went back to the book of Acts. It is remarkable that those were the two charges continuously brought against the first heralds of the gospel. They were charged with being drunk. At the very beginning the charge was entered, "They are filled with new wine." [5] And they were called "disorderly." "They dragged some of the brethren before the city authorities crying, 'These men who have turned the world up-

[5] Acts 2:13.

side down have come here also.' " [6] In the beautiful Christmas play, *A Child Is Born,* by Stephen Vincent Benét, a serving maid at the Bethlehem inn says, "The shepherds were drunk with the good news." I wish I could say to all of you, in solemn tones, "By virtue of the authority committed to me, I confer upon you the degree of D.D.—drunk and disorderly." That, in figurative terms, is a very honorary degree. Without it we are not in the Apostolic succession. Here preaching must obey two of the basic laws of propaganda. First, reiteration, line upon line, over and over, and second, passionate affirmation.

Emily Dickinson has a thrilling description of a remembered sermon—it

> Deals one imperial thunderbolt
> That scalps your naked soul.[7]

Now let's be realistic. We do not expect much scalping to be done at the eleven o'clock Sunday morning service. Though, even there, could there not be a few more scalps taken? Could there not be more blood raised to the scalp, so that the mind and heart might tingle with strong feeling? But it is not as common as it may have been a hundred years ago. Yet we can pray, "O God, may we keep some of Thy thunder." There were "sons of thunder" among the disciples. They belong there. There is a wonderful petition in the prayer hymn,

> Take not thy thunder from us,
> But take away our pride.

There is true insight there. For it is often pride, intellectual pride, cultural pride, which robs us of something really out of this world —God's thunder.

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[6] Acts 17:6.

[7] *The Complete Poems of Emily Dickinson.* Little, Brown and Company, 1927.

"Some Precepts for Preachers"

[*Continued from page 15*]

In preaching—no demand without the gift; no diagnosis without the cure. One word about sin; ten for the Saviour.

Listen before you speak. See before you say.

Aim at being independent of the Concordance, but do not disdain it until you are.

Love simple speech as much as you hate shallow thinking.

Never talk down to your audience. They are not there.

Beware of the abstract noun. The abstract puffeth up, the concrete buildeth up.

By your consonants people will know what you say; by your vowels where you come from.

Be audible, but don't shout. Clearness carries farther than clamor.

Be not like the brook; pause sometimes.

One cannot always finish, but one can always stop. If the flow ceases, do not dribble.

A preacher's damnation: "He spoke of great things and made them small; of holy things and made them common; of God and made him of no account."

—Quoted by Hq. Second Army from W. R. Maltby, **British Weekly,** London

B O O K S

Book Reviews

PETER: Disciple-Apostle-Martyr

Oscar Cullmann

Professor of New Testament and Early Christianity, University of Basel, Switzerland

Translated by Floyd V. Filson

Professor of New Testament Literature and History, McCormick Theological Seminary, Chicago, Illinois

The Westminster Press 1953 256 pp. $4.50

Professor Cullmann's study of the Apostle Peter is primarily a study in primitive Christianity; in fact, in the Foreword the author cautions librarians so to catalogue it. But the implications are so considerable for every branch of Christian theology and life that the book is an important one from many points of view. So carefully and sanely is the argument given, so objectively is the evidence marshaled, and so clearly is the whole presented that this must stand as the definitive work on Peter, and one of the few really significant contributions to biblical knowledge and church history in our time.

The book is divided into two sections. In the first, the "historical question" is considered, with a discussion of Peter's place in the band of disciples, his leadership of the primitive church, and the problem of his residence in Rome. In connection with the last problem the author decides on the basis of full evidence that probably Peter was in Rome and there suffered execution under Nero, although there is no support for the identification of Peter's grave.

In the second part Professor Cullman's skill as an exegete is put to good use in a study of Matthew 16:17-19, which is taken as genuine but as originally spoken in connection with the Passion. The reference to the "Rock" applies to Peter himself rather than to the confession, but there is no support for the concept of

historical succession. The Rock remains Peter himself; on him "Christ, who is himself the cornerstone, will keep building his Church as long as there is such a Church on earth."

It must not be supposed that the book, which deals with matters inevitably controversial in application, is in any sense polemical. It is a serious and far-reaching study of a crucial issue, made on the basis of the New Testament evidence itself. Along with Cullmann's *Christ and Time* it stands forth as a noteworthy and permanent contribution to biblical study.

—Balmer Kelly

Professor of Biblical Theology, Union Theological Seminary
Richmond, Virginia

THAT IMMORTAL SEA

Leslie D. Weatherhead

Minister of City Temple, London

Abingdon Press 1953 217 pp. $2.50

Choosing a wide variety of sermonic styles (theological, expository, evangelistic, philosophical, psychological, etc.), this noted British preacher hopes to "give men and women a glimpse of Jesus" and "reveal to them the reality of that spiritual world to which so many of us are strangers. . . ."

The title comes from the author's favorite Wordsworth poem, "Ode on the Intimations of Immortality from Recollections of Early Childhood."

> Hence, in a season of calm weather,
> Though inland far we be,
> Our Souls have sight of that immortal sea
> Which brought us hither,
> Can in a moment travel thither
> . . . . . .
> And hear the mighty waters rolling evermore.

The author indeed fulfills his purpose of making the spiritual world more real. His book is capable of refreshing the unhappy, the bewildered, the bored—and certainly all Christians who would renew their grasp of things unseen.

In these pages you catch the breath of lofty imagination that you associate with English Romantic poets of the nineteenth

century, perhaps because the author quotes them so frequently. Among the topics he discusses are atheism, materialism, possessing and being possessed, Christian love, luck, selfishness, "the last of life," and the power of the Christian message.

Each sermon evokes those moments when we have transcended the sensuously perceptible, or, rather, when the transcendent has touched us—moments that are reflections of our home, from which we are temporarily exiled. Religion, he says, ought to give us sight of that immortal sea every time we worship.

Probably the most interesting chapter is the one entitled "Foreknowledge, Free Will, and Fate."

In a sermon on the power of the crucified and risen Christ, Dr. Weatherhead describes this power as "the divine love which suffers, but never bullies; which knocks, but never burgles; which waits, but never breaks down our resistance; and goes on loving and goes on loving and goes on loving until frankly there is nothing else you can do but surrender to it."

—Muriel K. Steffy
Editorial Assistant, The Link

HOW TO MAKE FRIENDS ABROAD

Robert Root

Head of Religious Journalism, Syracuse University

Association Press 1954 121 pp. $2.00

This roving reporter who has settled down to teach journalism at Syracuse has written a very interesting little book which spells out in good detail and style the attitudes of people overseas toward Americans and the famed "American Way of Life." It attempts honestly to let us see ourselves as others see us. It should be an eye opener to the smug American traveler.

The book would be a more valuable opener of the eyes that look inward if the author had not been so anxious to come to our defense. Constantly he counters the blows at our ego by pointing out how badly people misunderstand us. It would have been better for us if he had let the criticisms that our attitudes and actions raise stay with us until they burned some humility and understanding into our hearts and minds.

The book also fails in that it does not very greatly help us Americans to catch a glimpse of other peoples as they see them-

selves. Yet we can never appreciate them or understand their ways as long as we view them only through our eyes. When we ask that they try to see us as we see ourselves, we must be equally eager to look at them and their way of life from their viewpoint.

Perhaps we should not ask too much of a small book but, rather, look for these other slants in other books. What this book has to offer, it presents so clearly that any ordinary reader will comprehend.

—Joe Dana
Director of United Fellowship of Protestants
Editor of The Link

MORAL PRINCIPLES OF ACTION

Planned and edited by Ruth Nanda Anshen

Harper & Bros. 1952 720 pp. $7.50

This is a great volume in the notable series of volumes entitled "The Science of Culture Series." It deals with a problem of importance for this chaotic age—namely, the possibility of a single ethical system upon which a single world society can be established. In an age when both world unity and world disunity seem to be aggravated, there is no more important question than this: Are there ultimate and absolute principles which underlie the diversities and relativities of our twentieth-century culture? This volume answers in the affirmative and supports its answer by bringing together the thinking of a large number of scholars and philosophers on many phases of the problem of ethics.

The value of the book lies in the breadth of its approach and the weight of its scholarship. It has three parts. It deals first with the general principles of ethics, seeking to find a common moral consciousness in man which rests on the essential structure of man's own nature and his relationships to the world and to his fellow man. It then turns to specific problems of ethics as it is applied to property, government, education, science, and art. And finally it takes up universal problems as it studies the ethical principles of the major religions of the world.

The book will be of value for readers of various kinds. Many who through military service are coming into contact with other national cultures will find assistance here in discovering

common ethical principles in the midst of diverse social practices. Those who teach in the field of ethics, and in related fields of philosophy and the social sciences, will find it an excellent reference book. Many who are shaken by the change and doubt of this age in which little seems steady and dependable will find strength and hope in this honest search for the universal moral principles on which all men can work together for a common life of trust and love.

—Rachel Henderlite
Professor of Christian Ethics, The General Assembly's Training School
Richmond, Virginia

Book Notes

by F. R. Creeger

You Can Conquer, by Clarence E. Macartney. Abingdon Press, 1954. 158 pp. $2.00.

The title of this book is suggestive of its purpose—to give concrete help to people struggling with fear, sorrow, pain, etc., in the round of daily living. In his usual helpful manner, the author draws his illustrations from biblical material and from his own rich experience in ministering to people.

The Salty Tang, by Frederick B. Speakman. Fleming H. Revell Co., 1954. 160 pp. $2.00.

This book of "Messages for Today" carries the title of the first sermon in the book. Other messages follow that have the same salty tang, "the self-authenticated flavor of excitingly triumphant reality." Vital messages they are—direct, pungent, and saying in no uncertain terms, "Life has God to deal with." Helpful messages they are, too, for the modern man searching for eternal verities in our tragic times.

The Rise of Methodism, by Richard M. Cameron. Philosophical Library, 1954. 385 pp. $4.75.

The author has adopted an unusual and effective method of telling the story of the early years of the Methodist revival in 18th-century

England. He uses extracts from the journals and letters of the founders of Methodism, thus conserving the vigor and conviction under which they launched their movement. At times, when he feels the sequence might be broken, the author inserts his own interpretation of biography or history to make for continuity. To read this "Source Book" is to capture the force of the dynamic personalities and evangelistic fervor of the Methodist Revival.

This Do—and Live, by Roy M. Pearson. Abingdon Press, 1954. 124 pp. $2.00.

The eleven sermons in this book fall into the two divisions suggested in the title. Only one sermon belongs in "This Do." In this sermon the author develops his main idea: Decision for Christ is the first step in Christian living. The remaining ten chapters are devoted to ten areas of living, all of which are tied to the theme "Choose ye—Christ."

The Household of God, by Lesslie Newbigin. Friendship Press, 1954. 174 pp. $2.75.

This book, discussing the nature of the church, is for serious reading. The author, a minister of the Church of Scotland, writes in closely reasoned style his interpretation of Protestant, Catholic, and Pentecostal points of view regarding the nature of the church. He develops the thesis that "The Household of God" must enfold all three. He argues throughout the book that the ecumenical movement will be corrupted if it does not remain true to its missionary origins. "The New Testament *'oikumene'* never means the world-wide church, but always the whole inhabited earth to which Christ is sent."

Beyond the Hungry Country, by Louise A. Stinetorf. J. B. Lippincott Co., 1954. 352 pp. $3.50.

The author of *White Witch Doctor* has written this second novel of "Missionary life—yesterday, today and for at least a few more tomorrows—in the heart of the Dark Continent." Experiences of her own and others are woven into a fascinating story about Africa—but more than that, a story that *is* Africa. To read it is to enter into sympathetic understanding of the people of the Congo.

Addresses of publishers whose books are mentioned above

Abingdon Press, 810 Broadway, Nashville 2, Tenn.

Association Press, 291 Broadway, New York 7, N.Y.

Harper & Bros., 49 E. 33rd St., New York 16, N.Y.

Friendship Press, 257 Fourth Ave., New York 10, N.Y.

J. B. Lippincott Co., E. Washington Square, Philadelphia 5, Pa.

Philosophical Library, 15 E. 40th St., New York 16, N.Y.

Fleming H. Revell Co., 316 Third Ave., Westwood, N.J.

Westminster Press, Witherspoon Building, Philadelphia 7, Pa.

NEWS ROUNDUP

by MURIEL K. STEFFY

INTERNATIONAL

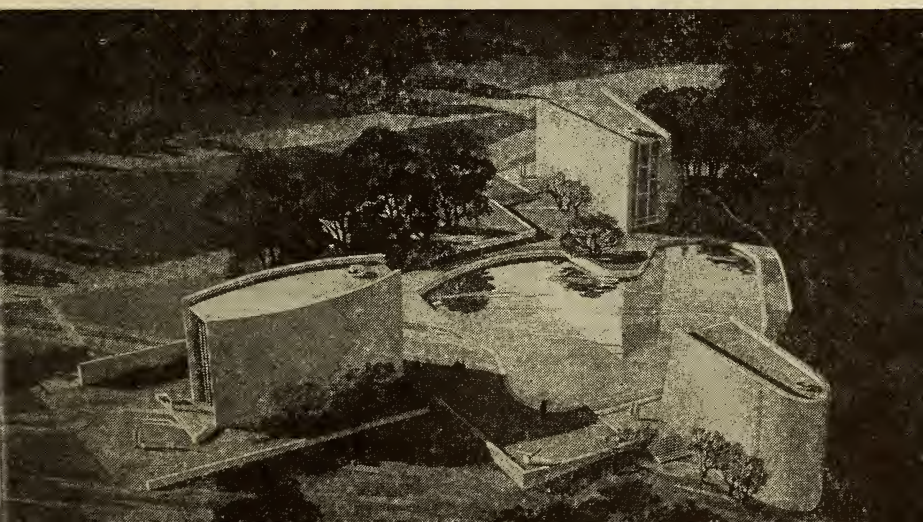
Hope that North and South **Korea** will be unified by next year was reflected in the decision of the General Assembly of the Presbyterian Church in Korea to hold its 1955 meeting at Seoul or Pyongyang. The latter city is the capital of communist North Korea. The 1954 Assembly, meeting in Andong, also voted to establish a new foreign-mission station, preferably in Indonesia.

The Buddhists of the world began a world council this year—to last two years—in a cave outside Rangoon, **Burma.** This is the sixth world assembly of Buddhists since the death of Gautama some 2,437 years ago. The fifth meeting was in 1871.

Prince Makasa, younger brother of the Emperor of **Japan,** is translating into Japanese *Light from the Ancient Past* (Jack Finegan's book on archaeological studies and the Old Testament).

Japan's first Christian prime minister, Tetsu Katayama, has com-

Proposed religious center to be erected on the campus of Brandeis University, Waltham, Mass. This is the first instance where three buildings have been erected on a college campus to provide for the spiritual needs of students of the three major faiths. Six-year-old Brandeis University is the only Jewish-founded nonsectarian institution of higher learning in the country.



U.S. Navy Photo

GOOD-WILL CRUISE

Chaplain M. G. Kuolt, senior chaplain aboard the U.S. carrier *Tarawa,* preaches from the pulpit of St. Paul's Lutheran Church, Wellington, N.Z., where the *Tarawa* anchored on a recent good-will cruise. Chaplain Kuolt, vigorous and personable, with a doctorate in education, was a missionary in India for 17 years. He and the crew, whose chapel attendance is far above average, made a host of friends in New Zealand.

pleted a translation of the New Testament into Japanese. Working with him were Professor A. Aoki, of Aoyama Gakuin University, long associated with the Methodist Board of Missions, and Dr. Shigeru Kawada, superintendent of the Sani-iku-kai, a hospital which is one of Toyohiko Kagawa's projects.

Fiji Island natives recently commemorated the conversion one hundred years ago of King Ratu Thakombau, their ruler and the most ferocious cannibal. His acceptance of Christianity at the hands of early Methodist missionaries is credited with being the major influence in making the Fijis one of the South Pacific's most Christianized areas. Of the islands' 140,000 natives, 87 per cent are Methodists.

The funeral ship of Khufu (or Cheops), first king of the fourth dynasty of **Egypt**, has been discovered by archaeologists in Giza. The vault in which it was found had not been penetrated by light since about 2900 B.C.

The language spoken by Jesus Christ—Aramaic—is still being used in everyday speech by the citizens

of the isolated village of Molloula, Syria, according to an article in the *Lebanese American Journal,* published in Philadelphia.

NATIONAL

More than half of all American **philanthropic giving**—about $1,600,000,000—goes to Protestant churches annually, according to Thomas K. Thompson, executive director of the National Council of Churches' Department of Stewardship and Benevolence.

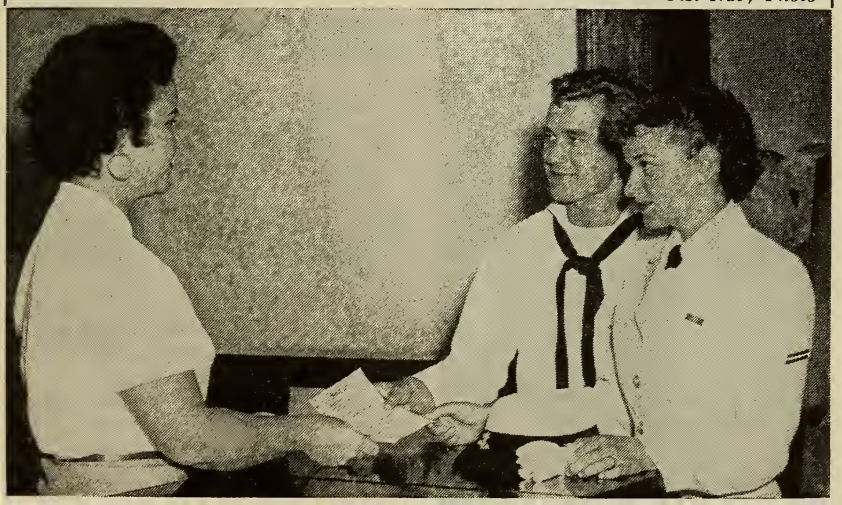
First Methodist Church of Evanston, Ill., host to the World Council of Churches, celebrates its **100th anniversary** this year.

Special observances are being held this fall to mark the 300th anniver-

MARRIAGE POPULAR IN JACKSONVILLE

Marriage license clerk Theresa Cromley interviews Donald Koontz, seaman, and Anne Myers, seaman apprentice, as they apply for a marriage certificate in Jacksonville, Fla. Marriages take place at the average rate of eight a month in the chapel of the Naval Air Technical Training Center there. Chaplain Charles W. Ackley, one of the five Navy chaplains at the center, says, "I've never been in any naval command where there are as many weddings as here." Before marriage these young couples usually take a guidance course conducted by a chaplain of their faith. Marriages are discouraged or postponement advised where couples are under 20, where courtship has been short, where the man is nonrated, and where there will be immediate separation. Still the marital music continues in the little chapel.

U.S. Navy Photo



sary of the first **Jewish settlement in the United States.** The first Jews settled in the Dutch colony which is now New York City.

Members of the **Colored Methodist Episcopal Church** have voted to change its name to the **Christian** Methodist Episcopal Church.

EDUCATION

Faculty and students at **Harvard Law School** have organized a **"Committee on Christian Vocation and the Legal Profession"** to examine the relationships between law, ethics, and theology and to probe the meaning of Christian vocation for the modern lawyer. Formation of the committee was sparked by James A. Pike, dean of New York's Episcopal cathedral, and William Stringfellow, law student.

Methodist Chaplain Sidney R. Crumpton gives a prayer book to a little Korean friend in a hospital in Yong Dong Po.

U.S. Army Photo

Drew University recently dedicated the chapel of its theological seminary to the memory of **Clarence Tucker Craig,** who died last summer after serving as dean of the seminary for four years.

The United Board for Christian Colleges in China has announced plans to establish the **first Christian university in Formosa.** Two gifts of $50,000 each were presented to the Board—one from the Henry Luce Foundation and another from the family of the late Nelson P. and Rachel A. S. Wheeler, former China missionaries.

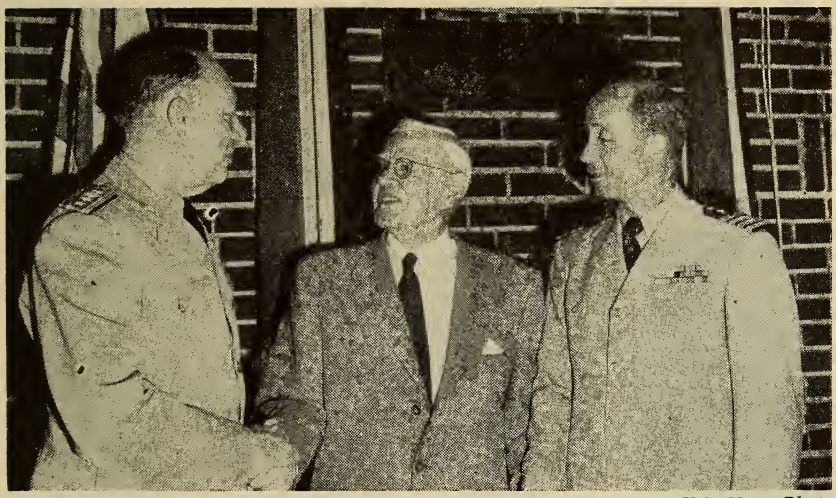
PERSONALITIES

Presbyterian **Charles B. Templeton,** evangelist-at-large for the National Council of Churches, was recently appointed secretary of the Presbyterian (U.S.A.) Church's Division of Evangelism. He succeeds **George E. Sweazey,** who resigned to return to the pastorate.

A woman will be mayor in Cincinnati, Ohio, until a new city council takes office in December 1955. She is **Dorothy Nichols Dolbey,** member of the General Board of the National Council of Churches.

David A. MacLennan, professor of preaching at Yale Divinity School, will be the first American since 1926 to deliver the famous Warrack Lectures at the universities of Glasgow and Aberdeen, Scotland. The lectures will be given next February.

Jesse H. Baird, president of San Francisco Theological Seminary, is serving as guest professor this year at Union Seminary, Manila, P. I. Seminary President **Benjamin Guansing,** who recently took office, is the first Filipino to head the institution.



U.S. Navy Photo

Curtis H. Dickins, Navy Chief of Chaplains, 1926-29, and oldest living Navy chaplain, is congratulated by Peter K. Haas, Commander, U.S. Naval Shipyard, Philadelphia, upon the dedication of a base library in Chaplain Dickins' honor. At right is Roy E. Bishop, District Chaplain, Fourth Naval District, who planned the ceremony.

Daniel Day Williams has been appointed Professor of Systematic Theology at Union Theological Seminary, New York. Dr. Williams has been on the faculties of Chicago Theological Seminary and the University of Chicago since 1939.

Arthur J. Gossip, famous Scottish preacher–writer, died recently in Glasgow. He was 81.

Willard L. Sperry, retired dean of Harvard University's divinity school, died recently at the age of 72.

CHAPLAINS

Lutheran Chaplain **Knute Lee** is the author of *Plain Talk in an Arctic Chapel,* just published by Augsburg Publishing House. The book contains sermons preached by him in his crude canvas chapel at Thule, Greenland.

A 200-page book on the service ministry, entitled *Shepherds to 24 Million Servicemen,* has been written by Professor E. E. Anderson of Northern Baptist Seminary, Chicago, Ill.

Charles Meek of the 508th Airborne Regimental Combat Team was the feature attraction in the June 26 issue of *Presbyterian Life* magazine. Chaplain Meek is one of three chaplains serving paratroopers at Fort Benning, Ga.

Francis D. Bridenstine has become assistant XVI Corps chaplain and Catholic chaplain for the area of Sendai, Japan. He replaces **John J. Nagle,** who is now with the Southwestern Command in Japan.

Glenn J. Witherspoon has been assigned as Chief of the Budget and Fiscal Division, Office of the Chief of Air Force Chaplains. He succeeds **Vernon M. Goodhand,** who has become executive director of the Armed Forces Chaplains Board.

U.S. Army Photo

Decorated for heroism in Korea, **John A. DeVeaux** (*left*) has been named president of the Army's Chaplain Board. A colonel, DeVeaux is the Army's highest-ranking Negro chaplain.

Assisting Chaplain DeVeaux as deputy to the president of the Chaplain Board is **Harold O. Prudell,** formerly executive officer. The new executive officer is **Alexander J. Turner.**

William R. Fitzgerald has assumed duties in the Technical Liaison and Analysis Division, Office Chief of Chaplains, U.S. Army. He succeeds **Herman H. Heuer,** who is on orders for the Far East.

Charles E. Brown, Jr., formerly chaplain for the Military District of Washington, D.C., has been assigned to the Planning and Training Division to replace **John A. Dunn,** who is going to the Far East.

Also attached to the Army's Planning and Training Division is **Joseph T. Kasel,** who comes to the Chief of Chaplains Office from Headquarters, Fourth Army, Fort Sam Houston, Tex.

Henry Anderson was transferred to U.S. Army Retired Reserve after more than 20 years in the chaplaincy.

Engebret O. Midboe, chief of the Reserve Forces Division of the Office of the First Army Chaplain, has left the Army to serve with the National Lutheran Council as secretary to the council's Bureau of Service to Military Personnel. He succeeds Chaplain **Gynther Storaasli,** who has retired.

Baptist Chaplain **Herman Benner** was elected executive secretary of the Airborne Chaplains Association of Korea.

A church organized in Yokohama by Baptist Chaplain **William Golden** was named "The May Golden Memorial Church" in honor of his mother.

A new chaplains' center was dedicated recently at the Bremerhaven Port of Embarkation in Germany. The building is open daily to all service personnel in the area. Its opening culminated nine months of effort by Port Chaplain **F. B. Vanholme** and companion chaplains, who wanted to create a homey place for boys away from home.

The first religious retreat house to be sponsored by the U.S. Armed Forces has been opened by the Army in Germany. Designated as USAREUR (United States Army, Europe) Retreat House, the facilities will offer three-day spiritual retreats for Protestant, Roman Catholic, and Jewish personnel.

Protestant and Jewish women of the American community at Anspach, Germany, have been organized into

an "Association of Church Women," begun with the help of Presbyterian Chaplain **James S. Griffes** and United Lutheran Chaplain **Charles T. Gartner.**

Frank R. Hamilton, senior chaplain of the U.S. Naval Training Center, Great Lakes, Ill., was given a plaque for his work with the Jewish community. Presenting the plaque was the Holiday and Program Committee of the National Jewish Welfare Board in Chicago.

At Sampson Air Force Base, Geneva, N.Y., profanity seems to be on its way out. There's an antiprofanity campaign in progress to try to make airmen "cuss-conscious." Cash-and-pass prizes are given winners of essay and slogan contests. Sample of a recent entry: "To win that chick with all her vanity, just try one thing: give up profanity." Leading the recent emphasis is Mormon Chaplain **Melvin E. Tietjen.**

Recent awards to chaplains:

SILVER STAR: Joseph A. **Dunne.**

COMMENDATION RIBBON: Arvid **Anderson,** Meyer **Blech,** Charles **Goss,** Gordon E. **Hutchins.**

BRONZE STAR: Viggo Oscar **Aronsen,** Deane F. **Babbitt,** Fred W. **Carlock,** Holland **Hope,** Hugh C. **McKeown,** Wilbur M. **Sheaffer,** Charles A. **Tunstall,** Dillard A. **West.**

SOLDIER'S MEDAL: Perry **Raley.**

LEGION OF MERIT: Emil A. **Zund.**

U.S. Navy Photo

The above chaplains attended the Chaplains' Spiritual Retreat held in May at the U.S. Naval Air Station, Pensacola, Fla. They are: *first row, from left:* David R. Kabele, Taylor C. Smith, J. P. Monroe, and Robert M. Schwyhart; *second row, from left:* R. E. Elliott, A. M. Oliver, J. J. Lee, W. M. McMillan, L. W. Blundon, S. L. Carpenter, F. E. Wiley, and C. F. Wills; *third row, from left:* J. B. Cheshire, J. L. Swinson, L. E. Whitley, J. B. McLeroy, O. F. L. Wiese, A. W. Robertson, J. L. Schuler, and W. A. Taylor.

Priest: "What do you have in that bottle, daughter?"

Mrs. O'Flaherty: "Holy water, father."

Priest: "Hmm. . . . Smells like gin to me!"

Mrs. O'Flaherty: "Glory be to God—another miracle!"

A clergyman out in Dumont
Keeps tropical fish in the font;
Though it always surprises
The babes he baptizes,
It seems to be just what they want.

—Morris Bishop

A minister told the children of his Sunday school a story about a shepherd who found a sick lamb and wrapped it in one of his garments and took it home to nurse it back to health. "Now," he concluded, "do any of you children know a story in which such a kind action was expressed?"

There was silence. Then a little girl said: "I didn't see this myself, but I heard my daddy say he had put his shirt on a horse and lost it."

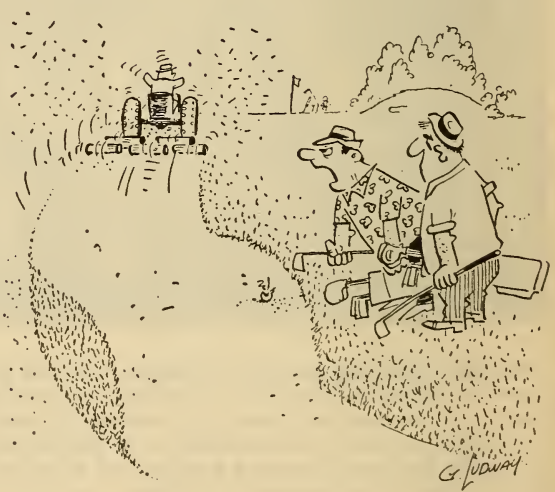
—*Mental Health in Virginia*

Appendix: What you have out before the doctor decides it's your gall bladder.

—*Banking*

Did you hear about the man whose cat was run over by a steam roller? He didn't say a word, . . . just stood there with a long puss.

—*Christian Union Herald*



"A poor loser! I played him Sunday and beat him by five strokes."

THE Hymn Society of America received some 500 texts in response to the invitation to "write a new hymn in recognition of the Second Assembly of the World Council of Churches." (You can order the leaflet *Eleven Ecumenical Hymns,* containing text and music for the hymn below and additional hymns receiving honorable mention, from the Hymn Society of America, 297 Fourth Avenue, New York 10, N.Y. 25¢ each, discount in quantity.)

THE WINNING HYMN

(Suggested tunes: "Ancient of Days" and "Donne Secours")

Hope of the world, Thou Christ of great compassion,
Speak to our fearful hearts by conflict rent.
Save us, Thy people, from consuming passion,
Who by our own false hopes and aims are spent.

Hope of the world, God's gift from highest heaven,
Bringing to hungry souls the bread of life,
Still let Thy spirit unto us be given
To heal earth's wounds and end her bitter strife.

Hope of the world, afoot on dusty highways,
Showing to wandering souls the path of light;
Walk Thou beside us lest the tempting byways
Lure us away from Thee to endless night.

Hope of the world, who by Thy cross didst save us
From death and dark despair, from sin and guilt;
We render back the love Thy mercy gave us;
Take Thou our lives and use them as Thou wilt.

Hope of the world, O Christ, o'er death victorious,
Who by this sign didst conquer grief and pain,
We would be faithful to Thy gospel glorious:
Thou art our Lord! Thou dost forever reign!

—Georgia Harkness

Professor of Applied Theology
Pacific School of Religion, Berkeley, California

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Tenth Anniversary Issue

THE first issue of THE CHAPLAIN was published co-operatively, October 1944, by the General Commission on Army and Navy Chaplains and the National Council of the Service Men's Christian League • • • Its first editor was Clarence W. Hall, now executive editor of the *Christian Herald* • • • William Barrow Pugh outlined its aims as (1) a keener realization of the necessity of Protestant unity, (2) an exchange of ideas for the immediate task, and (3) presentation of facts concerning postwar problems • • • Ivan M. Gould spoke of the significance of THE CHAPLAIN as "a symbol that some thirty church groups in America, even with their differences and sometimes with their pride in those differences, can unitedly accomplish a task which has not been done by any single group. It is a symbol of the ecumenical nature of the Church of Christ. It is a symbol of the future, born out of the exigencies of war, but heralding the time when there will be more unity and more common action on the part of Protestants in this country.